

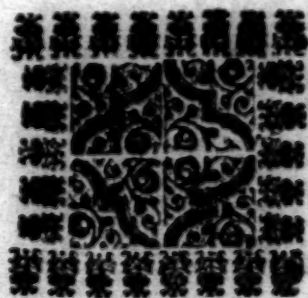
# Sober Sadnesse,

OR

## Plaine Dealing.

Being a motive to all honest Christi-  
ans to looke about them, whereby the  
Truth may be observed by all those that  
love *God*, and King *Charles*.

*With a Sovereigne Balsome to cure these  
Distracted Times.*



Printed in the Yeare of our Lord,  
MDC XLIII.

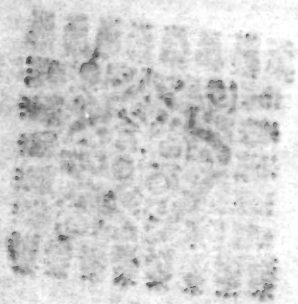
Soper Sadelle

OR

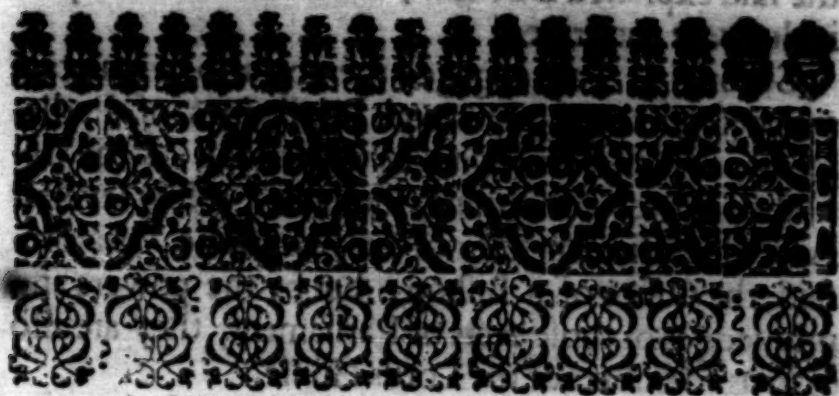
Plain Dealing

Being a narrative to all honest Christians  
and to look about them, whereby the  
truth may be observed by all who  
love God, and King Charles.

With a forewarning to all who  
desire to know.



Printed in the Year of our Lord  
MDCXII



# SOBER SADNES, OR PLAINE DEALING.



Because I have by the Example and Recommendation of the Parliament, solemnly taken the Protestation : Whereby I have seriously Protested to maintaine and defend as farre as lawfully I may, the true reformed Protestant Religion, expressed in the Doctrine of the Church of England, against all Popery, and Popish innovations, contrary to the said Doctrine. Now in the thirty sixt Article of



the said expressed Doctrine, the Office of Bishops in  
inclusively confirmed.

Secondly, I am engaged thereby also, to maintain  
and defend the Powers and Priviledges of Parli-  
aments, which is chiefly to be understood of the sta-  
blished Lawes concerning the same. Now severall  
Acts of Parliament doe not only confirme, as afore-  
said, the Office of a Bishop, but by the powers and  
priviledges of those Acts of Parliament, they are also  
to sit as Members of the Lords House.

Thirdly, I am bound by the said Protestation, to  
maintaine and defend the lawfull rights and liberties  
of the Subject. (And if this extends to every Subject  
in particular, much more to Parliament Men.) Now  
they being Subjects, and their Rights and Liberties be-  
ing lawfull, I am bound to maintaine them as farre as  
lawfully I may, in those lawfull Rights and Liberties.  
Again, the making and repealing of Lawes, for the  
good of the Common-wealth, is a speciall and pecu-  
liar power, priviledge and right, proper only to Par-  
liaments, therefore not to be forced or co acted by me  
being no Parliament man. For that may be lawfull  
and warrantable in my Governours to doe by reason,  
which is altogether unlawfull and unwarrantable in  
me to require by Will. This is rather to be a tyran-  
nicall Judge, then a legall Witnesse, to breake Lawes  
rather then preserve them, and in stead of Reformati-  
on to bring in Confusion.

Fourthly, I am likewise obliged to maintaine and  
defend the Kings Royall Person, Honour and Estate,  
and to preserve the Union and Peace betwene his  
three Kingdomes (much more amongst our selves.)  
Now there is no better way thereunto, then to keepe  
his lawes: For both the honour and safety of the  
King,



King, the libertie and peace of the Kingdome, and welfare of them both, are involved in them.

Fiftly, I am engaged also to oppose, as far as lawfully I may, and by all good wayes and meanes to bring to condigne punishment, all such as shall either by force, practice, Counsels, plots, or Conspiracies, do any thing to the contrary of any thing in that present Protestation contained. How then dare I bee so farre from bringing to condigne punishment the offenders, that I shall wilfully consent to the breach of it, and procure others thereunto, by practice, plots, conspiracies or the like?

Sixthly, I am neither for hope, feate, favour, or other respect whatsoever, to relinquish this promise, vow, and Protestation, much lesse to breake it for the same ends, and to make others to doe the like; This betraying others thereunto, and making them guilty of the breach of so solemne a Vow, is an offence of an high nature both to God and our Governours.

Finally, I am not bound in any Article thereof, farther then I may lawfully performe it, The Law being the harmonious scope, bounds, and limits of my Protestation, And therefore I may not unlawfully doe any thing that may tend to the breach or contradiction of any Article thereof.

Moreover, the manner of the proceeding doth not satisfie me.

First, Because it is not done in that right way it ought to be. For that which is to go under the name of a County or Towne, ought to be first assented unto by the Sherife, Justice of peace, or other Magistrates respectively, and then the matter may be publicly propounded, and condiscended unto or contradicted, that men may bee encouraged or dissuaded,

by good reasons *pro* and *con*.

And this is that lawfull and usuall way for Election of Knights & Burgeses for the Parliament, and of other Officers and Matters concerning the publike; Wherefore Clandestine and surreptitious actions, going about from house to house by night, and without the consent and commission of authority, to engage people to the breach of their Protestation, and to make it as an act of a County or a Towne, and in a manner to force men thereunto, are but unlawfull workes of darknesse, and will not endure to light.

Secondly, It is justly to be feared that these wayes are sinister in the Undertakers, being very probable that some of them doe it out of ill will, hatred and malice, as well to the Government as the Governours, or for favour and affection to some whom they suppose it pleaseth, or for gaine and profit, or feare of displeasure of Land-lords and Customers, or for vain-glory, that it may be said, This is the *Babel* which they have wrought with their owne hands. And some few of these shall engage and prejudice others (and not without cause as it is to be feared) by false informations & reasons to make men subscribe.

Thirdly, The like sinister proceedings are to bee supposed in the subscriber.

These kinds of wayes by Tumults and Multitudes without legall allegations and probations, to compass that by will, which you cannot obtaine by reason, is of a very dangerous consequence, and threatens the subversion of all Law, Government, and Governours: for which of them, bee they never so good, shall be secure, if the Multitude of distempered people please to will the contrary?

These cause much distractions, Hinder the proceeding

ceeding of the State, and the reliefe of the oppressed, break our blessed Unitie, and bring the actors within the compasse of a punishment from the law of God and Man, for not walking according to the expresse Statutes contained therein.

Furthermore, this doth not agree with that light of Reason, and Understanding, which God hath given me to walke by, nor that Christian experience which I have gained under the Crosse.

First, That for the vice or abuse of any thing, the right and lawfull use thereof, or execution of the office, should be abolished and taken away, or that for the present particular offences of some, the innocent posterity shall suffer; For I am not convinced in my conscience of the unlawfulness of the Office of a Bishop, and am perswaded that there have beene many of them godly and zealous Martyrs for the Truth, and many of them remaine still godly and religious protestants.

Secondly, Though time of prosperity hath made some of them guilty of foule offences, and it may be with the children of *Israel*, they have not worshipped the true God as they ought, and have inclined to Idolatry, and thereby justly provoked the Almighty to wrath and indignation against them: Yet I am perswaded, that for the very execution of their Office, and the Ecclesiasticall lawes, for the unitie and peace of the Church, they suffer instrumentally by divers ill affected to Government, or by such as have beene punished by them for doing contrary thereunto. And if the like proceedings may be suffered against all Judges and other executioners of the lawes of the Kingdome, there shall be no secure execution of the law against offenders, and so wee shall live



live lawlesse, and let in all manner of Disorder, and Vice, Murther, Rapine, and the like. Those Bishops rather (under correction) that have done contrary to the law, are to be punished by the law, on due and true proofes, and not according to your wils.

Thirdly, Because that which is or seemes to bee a prejudice now, may in Gods good time prove a great benefit, Wee many times earnestly pray for those things which afterwards we heartily give God thanks for not granting our requests, And this hath many times beene for the removall of our present afflictions. I am confident, if there were good care taken (as there may be) that good men may be made Bishops, we shall never repent of their lawfull Office or place, for greatnesse with goodnesse will much advance the cause and welfare of the Church and Common wealth, and farther, I know it is possible for some inferiours to execute the Law and the Gospell likewise, in a farre more imperious and Tyrannicall way then some Superiours have done.

Fourthly, that though there bee Obstacles and Mountaines in the way, and the supposed enemies of Gods Church and Children, yet as I am a Christian I dare not judge them, or curse them as many doe, or use any unlawfull meanes to remove them, (or under the pretence of pulling downe one *Babel* to set up another:) What *David* did by way of prediction, as he was a King and Prophet, against the inveterate and incurable enemies of the Church of God, I as an ordinary Christian ought not to doe; I may live peradventure to see my enemies desert upon them, which I may not desire to see.

I am to judge charitably of the actions and intentions of my Governours, what I thinke peradventure is

is for my hurt, may be intended, or at leastwise turned to my good, I must walk by the Rule of Gods Word, and follow the examples and precepts of my Saviour, To pray for them that hate mee, and to do good to them that persecute me, And not forget to pray for all that are in authority, that I may live a godly life under them in all peace and quietnesse. Why may I not suspect, that this long enjoyment of the Gospel in peace and plenty hath produced evill effects in mee aswell as in my Governours? But be my Governours what they will I have learned to obey all their lawfull commands, and thanke God that I may live under so happy a command, If they command me to do no otherwise then what is just and right, I must and will willingly do it. Neither dare I neglect my duty to them, though they forget theirs to mee: For their offences and neglects to mee shall not excuse me to God nor them, for my offences and not performances of mine to either of them.

Fifthly, I dare not but look at the hand of God, and not at the instrument only of my afflictions, I know nothing can come to passe but by his permission. I am assured that sin is the prime cause of all my sufferings, and I feare that ingratitude in not being thankfull, and walking worthy of those great mercies received, hath been a principall cause why God hath shut up the hearts of some of our Governours at this present, as is much feared.

Sixthly, I know God will correct his children for their sinnes, and in the execution of his judgments on the World hee will beginne at his owne house, either to work out sin, or to worke in grace, or to make that Grace more manifest which is al-

ready wrought. I know that the end of Gods correction is Reformation, till then, if smaller afflictions will not prevaile greater shall, if not one kinde then an other, if the sword of our enemies doe not, the swords peradventure of our own amongst our selves shall, if not they, peradventure the Pestilence, or the Famine, or some other shall, Sundry of which sometimes come together, to let the World know, that our afflictions come not *immediate* from any one secondary and instrumentall cause, but that it is from the will and pleasure of the Almighty so to order and to dispose it, who will not take off his judgments as the effects, till our sins as the causes be removed.

Seventhly, I dare not use any unlawfull means to ease my affliction, I know no better way then by Humiliation and Prayer to God for a sight of those sins whereby I have provoked him to wrath, and for grace, and true repentance for the same, and Remission by the merits of my Saviour Jesus Christ; And then to apply my selfe with all diligence to all lawfull means to remove them, yet I am not to put too much confidence in them. I could never yet find any benefit by impatience under the hand of the Almighty, I have found more afflictions procured thereby, and I am assured that the Church and Children of God never lost by patient suffering.

Eighthly, As I know that Gods Decree in his determination of judgments shalbe fulfill'd, so I am confidently assured, that when the time of his deliverance is come, all the power and subtilty of the Devill and his instruments, as they shall go no further then he hath limited them, so they shall not hinder



hinder him from taking off his Rod when he pleaseth. For he is able to bring his will to passe by means, without means, and contrary to means. Rather then his children shall not have their due reliefe, The Sea shall part, the Earth shall open and swallow up their adversaries, or fire shall come downe from Heaven and destroy them. And this may comfort Christians, that God reignes and rules as King in Heaven, the cause of his Church & Children is his, & he beholds & governs the inhabitants of the earth, he hath the hearts of all in his hand, he can turn them or overturne them when he pleaseth for the good of his, When our wayes please him, He can make our enemies be at peace with us, & the same hand to heale us that hath wounded us, It is he only that can make men to be of one heart, and one mind, and to make all things to worke together for the best of them that love him.

To conclude, I hope by this time you have received full satisfaction, why I have refused to subscribe, yet let me assure you that if the Parliament shall thinke fit for to alter that Government, I dare not, in conscience, and duty to the Protestation, refuse to be governed by it.

Be confident, that not only my Prayers, but my true endeavours have beene, and by Gods Grace shall continue, for Reformation. I know God hath suffered many of his deare Saints and Children to fall into great and hainous sinnes and offences, yet when he hath duly chastised them, after true repentance he hath made them greater instruments of his Glory, and the good of his Church, then in former times they were.

I must expect for this, as well as the rest of my endeavours for Truth and Peace, your usuall jeeres, scoffs, and censures of reprobation and the like, but my comfort is, that God knoweth who are his, and who are the true Friends and Enemies of the Church and State, and that I have sincerely discharged my conscience, according to that weak talent I have received, in obedience to the Protestation, for the good of both.

If therefore you shall remaine still my adversaries for so doing, peradventure I may for a while longer suffer, yet it shall comfort me, that it is for well-doing. Whereas when you shall suffer as evill doers, you may (without timely repentance) everlastingly perish in the gain-sayings of *Core*. For though hand joyne hand in hand, God will not suffer the wicked to goe unpunished. If you find any Materiall error herein informe and convince me thereof, and I doe assure you on the Faith of a true Protestant, I will endeavour Reformation, the like I commend unto you hereby, and expect the same from you as a triall of your profession, which I shall plainly discover if wilfully you continue and persist in a knowne error, and so I bid you Farewell,

Remaining a constant Friend to Truth and Peace,  
the only support under God of the welfare of the  
Church and State,

*And yours I.W.*

*Ianuarii primo*

1641.

**FINIS.**



A  
Sovereigne Balsome for the  
cure of the distempers  
of the times.



Ho that is embarked in the  
Common Vessell, interest-  
ed and engaged by the  
Laws both of Nature and  
Religion, to mayntain the  
Truth and Peace of the  
Church and State, will not  
at this time of their appa-  
rent distresse, lend his hel-  
ping hand, and give his best assistance (as farre as  
lawfully he may) to any probable way, to close up  
those fatall wounds that have been made therein?

To that end (according to my mean abilitie) I



have, yet once againe, adventured to cast in my Mite, and to present a Sovereigne and infallible Balme to heale all our Solutions of Unitie whatsoever.

Much good may come by making use thereof, and no small danger by the neglect therof. If you shall finde it consonant to Gods Truth, beware how you contemne and defer the use of it. However it be accepted, it shall comfort mee that I have discharged my Duty, Conscience, and true affection, to the best of my understanding, for the peace and welfare of the Church and State, (though to my owne prejudice.) But to my purpose.

The most sacred Word of God, and the Laws and Ordinances of Man grounded thereon, are those Oracles which afford Theorems and Aphorismes, aswell for the knowledge of our present condition, as also for the true indication and perfect cure of the same, and which will one day be the Judge of us and all the World.

The Disease whereof the Church and State in generall labour at this present time, is a *Solutio Continuitatis*, a solution of Unity. This (in Physick) is that *Morbus communis*, or preternaturall affect, which alike incommodates the functions of either part, and is variously procured by (and I pray God wee see it not accompanied with) Wounds, Ulcers, Fractures and Luxations.

The Primary and Antecedent cause of all these Disunions and Disjunctions, are most certainly  
our

our most heinous sins , whereby wee have justly provoked the Almighty to wrath and indignation against us.

The Secondary , Instrumentall, and Conjunct causes, are the Malicious and Seditious practices of the Jesuited Papists, and the Schismaticall, factious, and sinister endeavours also, of others, and their adherents likewise; both of them being made the Hereticall instruments of the Devill, unnaturally to Divide and Rent, the Head from the Body, or the Body from the Head, that he might the better rule and prevaile against both , and the Truth, Peace, and Prosperity of our Church and Common-weal.

I am not ignorant that many good Patriots and *Nehemiahs* , true Friends to the Church and State, are scandalously branded with those names, but I feare that some seeme to be when they are not, and it is one thing to be falsly called so , and another thing to be so really indeed : For such certainly there are, whom God in his good time will make manifest, who unlawfully goe about to sever them whom God hath joyned together, to divide and rent the Truth and Peace of the Church and State. These indeed ( according to Saint *Paul* in the *Galathians* ) trouble, and intend to pervert the Gospel : But ( saith he ) though that an Angell from Heaven preach unto you otherwise then the Truth, Let him be accursed.

The signes of this Disease have been sufficiently made known , and they are apparent in their effects,

effects, these gaping wounds, both in Church and State, pittie their beholders and friends to see them. The Prognosticks are of great danger, and threaten the subversion and dissolution of the whole Bodie, and this may justly be feared, if the complication of this Disease bee well weighed with the manifold and malignant Symptomes wherewith the Body languished before; this tends to the very expiration of the animall and vitall spirits, the life it selfe; And that which makes the Omen worse, is, that Instruments for Cure are not only neglected, but despised.

This treble cord of Unity, to which our Ship was fastned in those stormes, is cracked, and shipwracke feared; Our partition Wall is broken downe, or at leastwise uncemented, and readie to fall, whereby we are exposed aswell to Forraigne as intestine mischiefes, This divide and scatter, if it be not prevented, will be no small curle to *Jacob* and *Israel*: and our Saviour ( if we will believe him ) tels us, that the issue of a Kingdome divided against it selfe will be destruction.

The Remedies as they ought to be contrary to the effects, so they must have respect to the causes, for till they be removed the effects will not cease.

That irritating and primarie cause that hath made a Separation betweene our good God and us, are our sinnes, these are those noysome and infectious vapours that have ascended up, and by their interposition and Eclipse of Gods gracious good-



goodnesse, have produced malignant and pestiferous influences on us.

To you that are so much distempered at this time, give me leave before I come to propound you a cure, to advise with you first, that you may be the more willing to embrace and undergoe it; To which purpose let me entreat you diligently and consideratly to reade over and meditate on the second Chapter of the first Epistle to *St. Peter*, if you be religiously inclined, which I heare you much professe, it will make you the better listen to what I shall afterwards say unto you for the same end. In the next place I would advise you to resolve to be contented to referre your selves to your Prudent Physicians, Whom God hath made as happy instruments of his mercy for your recoverie; and let me entreat you to be perswaded by those that are, and alwayes have been, your true friends, and have loved, and desired your welfare as their owne: Bee confident that they know your disease, and severall distempers, and the severall causes of them, and have provided (to their great charge and paines) fit Remedies for you, if you will be patient, and conforme to their directions, without which all their skill, care, and cost, will be of no availe to you: Your Disease for want thereof hath growne more difficult of Cure, and hath contracted to it other desperate diseases, and is now become of such a phreneticall disposition, that it transports you beyond your selfe, and hath depraved, and corrupted

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your judgement, And your distracted feares and Phantasmes make causlesse jealousies in you, even of your best friends, and make you sometimes to offend them that most commiserate and endeavour to heale you.

Your actions now will not endure the touchstone of Common sence and Reason, nor the law of the Land, nor the Ballance of the Sanctuary, wherein you desire to be weighed; insomuch that unlesse a speedy remedy be applied, you are like to destroy your selfe and all yours, and it may be everlastingly too. Therefore while you doe enjoy at sometimes a little better understanding, let the light of common reason prevaile with you. If the benefits of recovery will not invite you to incline to a cure, yet let the terrors and torment of thy diseases, and Death allure thee, and the consideration of thy Parents and friends, or thy wife, children, estate, and all that is thine or theirs. Besides, remember that thy life is not thine owne to dispose of, thou must know that it is but lent thee for the service of thy Creator, thou shalt aswell answer for the neglect of that due meanes God hath appointed thee for thy recoverie, as for laying of violent hands upon thy selfe or any other, both of them being Murther in the sight of God. So likewise if the blessings and Commodities of Unitie and Order will not prevaile with thee, Let the discommodities and terrours of Discord and disorder affright thee to it. Suppose thy selfe and all thou hast, or canst call deare and precious

precious to thee, either for the present or the future, were embarked only in one Vessell, and it in a great storme, amongst rocks, quicksands, and Pyrats, and your only Cable that holds and preserves you from ruine were almost crackt in sunder, Wouldst thou be so farre from lending thy hand to mend it, that thou wouldest cut and breake it more? Certainly no man in the same Ship that understands himselfe, but will account thee a mad man for so doing, and hinder thee from doing it. Againe, if there were but one Bulwark or partition-wall that keeps us from our bloody enemies, and the cruelties of our adversaries, wouldst thou be one of them that should pull it downe? Thinke upon the hideous roaring of Canons, the tormenting Murders, bloody Massacres, and lamentable cryes of thy Parents, Wife, Children or Friends, and losse of all, it may bee of thine owne soule and theirs likewise. Againe, consider of those Bounds and Fences which keepe in the violence of the Fire, and the rage of the Waters, which within their due bounds are usefull and profitable for thee, wilt thou be so sencelesse to pull the fire out of the Chimney into the middle of thy house, where Gun-powder and other combustible matter is? Wilt thou breake downe those banks, and let the Ocean in to make a perpetuall deluge and inundation of all? Or let me demand of thee, if thou hast so much judgment to discern it, whether in thy warfare thou wouldst not observe Military Discipline?



pline? Wouldst thou bee one of them that should endeavour to breake those rankes and formes thy Generall and Commanders order thee to fight in, and thereby to let the enemy make an inrode upon thy route, and disorder, and so bring thee to confusion? and you must know this may happen, by so small a matter, as the losse of one nail of an horse shooe, in an Army, and therefore how behoveful is it for thy Commanders, and thee also, to take care, and prevent all disorder whatsoever in the least appearance? Wherefore now as it stands thus desperate, you are to be the more patient and willing to submit your selfe to your Physitians care and fidelity. Be confident that they will doe nothing but for thy good, for they and theirs are likewise interressed therein. Thou must be contented to have thy ulcers and putulent wounds clenfed before they are bound up, and Fractures and Dislocations are not so easily united and reduced to the service of the body without some dolour; Peradventure some of thy wounds are gangrened, and have contracted so much virulencie, that there must bee amputation and dismembring of that joynt; But bee well assured that thy Physitians will not order it so to be, unlesse they find absolute necessitie, and then thou wilt find it better to part with a limme, then lose thy life. Peradventure they may see cause to make some evacuation of thy redundant and peccant humours which hinder thy wounds from healing, and are apt to bring thee into other distempers;

stempers: When they see it fitting, they will give thee Cordials to comfort thee, and to give thee rest for thy unsetled & distempered spirits, if they finde it to conduce to thy good. By this time I hope you are resolved to be patient, and therefore now I will apply my self to the Remedies.

Let this Principle be granted ( which indeed is not to be denied ) that all afflictions come from God, and all injuries whatsoever do befall us by the Providence of the Almighty, and then we may presently draw these Conclusions; That the instrument must do that which the Almighty will have it to doe, And that it can goe no farther then hee pleaseth to order it, and therefore we must first apply our selves to him to remove it from whom it commeth.

The Disease indicates a necessity of a speedy Union and Reconciliation to be made with the Almighty (whom we have offended and provoked to wrath) in and by the mediation and intercession of our Lord and Saviour Jesus Christ. Speedy I say, because that a little delay may bring a great deale of danger, few days neglect in this case may hazard thy life, and if this remedy prevail not sentence of death may passe upon you sooner then you are aware. Procrastination in wounds & other diseases often makes them incurable. Continuance in sin is not the way to make satisfaction to God, Confession and Contrition begets remission, when obstinacie heaps on further punishment. Doeſt thou thinke to escape Gods hand by murmuring  
C 3 against

against him? Be well assured, if the sword of Justice prevails not, it may be the Plague or Famine shall, or some severe judgement. Thou shalt get nothing by thy impatience; for thou art not able to resist the Almighty, and if he takes the rod into his hand againe, he will make thee feeble it to the purpose. Let me rather advise thee to submit to the mercy of so gracious and loving a Father, and not to stand to the terror and anger of the Almighty. That wee may meet God in the way of his judgements by Prayers and true Repentance, that sweet Incense which wil correct and dissipate those malevolent aspects. It hath been heartily prayed for, and endeavoured, that there might be a generall monethly day of Humiliation, for the blessing of the Parliament with Unanimous proceedings, for the settling of Religion in Truth and Peace, for the composing of distractions at Home, and for the distresses & seasonable relief of our Brethren in *Ireland*, for aversion of those impendent judgments over our heads. Not forgetting to give thanks to the Lord, for those manifold Mercies we have received, and for all good meanes conducing to our relief.

That these dayes may take the better successe and effect, As a preparatory thereunto, it may prove usefull and beneficiall, if some grave Orthodox Divines, & Christians, wel settled and affected to the Truth, and Peace of the Church and State, did meet and consider of those chief & provoking Sins of this Kingdome, which are those efficient and impulsive causes of our disunions and distresses at this time.

There



There are questionlesse generall sins of Nations as well as of particular persons, whereby God is provoked to wrath.

There may be sins of Superiours, as well as sins of Inferiours, there may be sins in the Court, and sins in the Parliament, Sins of the Universities, and sins of those streames that flow from thence, sins of the City, and sins of the Country, sins of the Clergy, and (which is to be lamented) scandalous, seditious, and schismaticall sins of Professors, and such as take themselves to be ( and peradventure some of them are ) of Gods owne *Israel* and chosen people. wherewith God is, and will be much incensed and offended.

When these are well discovered (and notice also given by advice of Authority) that true Repentance may be faithfully and respectfully preached, and Reformation in generall and particular endeavoured, otherwise the cure will be but palliative, and Matter left for Recidivation. Humiliation without Reformation is but Hypocrisie, which will end in Apostacie. There must be true and plain dealing with the Almighty, hee seeth and knows every mans heart and wayes, and ponders all our doings.

It is not any particular blaming one another will excuse us to him, not the Cities crying out on the Country, or Country on the City, or the like. Every one must put his hand to this generall worke; every one that hath had but one hand in breaking down our partition wall, must lend both hands to build

build it up again: But those that have lent both their hands to pull it downe, and more then their own hands too, as well in the Primary as in the instrumentall cause, had need to give more then ordinary diligence to the speedy rebuilding thereof againe. And whosoever that is not willing to put his helping hand hereunto, let him partake of those miseries which his own hāds have wrought.

It agrees not with my disposition to grate and stir in those wounds, they have already by some bin laid open, and may in due time be more largely discover'd by others, to who it properly belongs. I shall rather lend my hand to close them up; to which end till better Remedies are found out, I shall make bold to recommend and present a most soveraigne and precious Balme for al Solutions of Unity whatsoever. It is composed of many severall Ingredients of admirable vertue. It is *S. Pauls Balsamum Charitatis*. It is his *Sine quibus esse nolo*. You shall find the Receipt in the first of *Corinthians* the 13 Chapter: Where also you may read the description of the severall Vertues and Operations thereof. Charity (saith he) suffers long, and is kind, Charity envies not, Charity vaunts not it selfe, is not puffed up, doth not behave it selfe unseemly, seeks not her own, is not easily provoked, thinks no evil, Rejoyceth not in iniquity, but rejoyceth in the Truth: Beareth all things, believeth all things, hopeth all things, endureth all things.

The farther excellency and necessity thereof is expressed in the said Chapter. Though I speake  
with

with the tongues of men and of Angels (saith he) and have not Charity, I am become as sounding brasse, or a tinkling Cymball; and though I have the gift of Prophecie, and understand all mysteries and all knowledge, and though I have all faith; so that I could remove Mountains, and have not Charity, I am nothing. And though I bestow all my goods to feed the poore, and though I give my Body to be burned, and have not Charitie, it profiteth me nothing.

Charity never faileth, but whether there be Prophecies they shall faile, whether there be tongues they shall cease, whether there be Knowledge it shall vanish away. And now abideth Faith, Hope, and Charity, these three, but the greatest of these is Charity. This Composition includes the Prophet *Micahs Tripharmacum*, viz. To doe justly, to love Mercy, and to walke humbly with thy God. And what doth the Lord require more of thee O Man, saith the Prophet?

This is that *Balsamum Sympatheticum*, the true *Panacea* that will heale all our rents and divisions, and it doth not only cure for the present, but preserves for the future, weare it as a *Prophylactick* about thee, and goe not without it. He that rejects it, put a mark upon him, and according to *Solomons* advice in the 24 *Prov.* Meddle not with him; for he feares not God and the King, and is given to sedition. Avoid such an one as thou wouldst doe a Viper, a Crocodile, a Basilisk, or one that is infected with the Plague.



Our wounds being bound up with this Balme, it hath been likewise humbly fought, and prayed for, that Religion may bee settled both in Doctrin and Discipline with all due and convenient speed, and all Protestants, especially Ministers, united therein by Protestation, and satisfactory explanations and reasons published thereof,

That the Conversion of all Papists and other Hereticall and Schismaticall Subjects in the Kingdome, who have erred and gone astray from the Truth, may in all charitable and Christian manner be endeavoured with to be reduced home to the Church; shewing them the necessity of our Separation from them, or rather as it is indeed their Apostacie from the true Church with which we partake, the danger of the condition they are in, the benefit of embracing these, and the like gracious invitations, extending to the good of their souls, bodies, and estates. Thus many of them, who certainly belong unto God, may be brought home to him, and made usefull and serviceable, the rest left inexcusable to God, the World, and their own consciences.

That justice and judgment may be executed on such as have received such putrifaction, that by their virulencie they infect and indanger others.

That the severall languishing, oppressed, whose cries have entred the eares of the Lord (some of whom for severall yeares have received almost deadly wounds for the mayntenance of the publike good) may in good time be relieved and redressed.

That

That the well deserving may be encouraged,  
Virtue advanced, and Vice depressed.

Thus God will be pacified, and wee united and reconciled to him, and amongst our selves. Thus all those inconveniences and mischiefs which we feare, by Gods blessing on the unanimous endeavours of the Parliament, may turne to our great blessing and commodity.

Thus our Ship will arrive safely at her desired Port.

Thus our treble Cord, and Partition wall, will be made stronger then ever.

Thus those bloody, fiery, and malignant Configurations (which hang over our heads) will be speedily terminated, and their revolutions prevented for the future, and wee shall receive more benigne and favourable influences and aspects from above, then ever we had before.

Thus we shall begin a new World, or at leastwise make a happy Conclusion of an old, Wherein God will give us one Heart, and one Way (as it is in *Jeremiab*) that we may fear him for ever, for the good of us and our Children after us.

God I say will do it, for He and He only is able to unite and heal all our Solutions, and therefore,  
*Not unto us Lord, not unto us, but unto thy name be given the Glory and Prayse, now and for evermore. Amen.*



**P**ERlegi Tractatum hunc ingeniosum , in quo  
nihil inveniri potest , quod non sit pium, re-  
ligiosum, bonis moribus, legibusque sanis maximè  
consentaneum : cessent itaque virulentæ malevo-  
lorum linguæ hoc (ut optima imò quidem omnia  
solent) carpere opusculum , acerbitalis suæ virus  
in Authorem candidum evomere erubescant ; &  
dum morosos & imprudentes nostri hujus seculi  
homunciones ( quorum insipidis palatis nihil nisi  
proprii cerebelli figmenta sapit ) ad rectam ratio-  
nis legumque normam reducere conatur, ab omni-  
bus ( quibus curæ est pax & serena Ecclesiæ heu  
nimis nunc temporis dilaceratæ tranquillitas ) lau-  
dem, uti benè meretur, consequatur.